

## DESERET EVENING NEWS

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## ANSWERS TO QUESTIONS.

We frequently receive inquiries on doctrinal and kindred subjects which are very simple, and which could be easily understood if the writers would read the context of the scriptures and lessons from which they quote. One letter now before us, from Idaho, asks us to tell what was "the sign of the Prophet Jonas," mentioned in Math. xii, 39. Also what was the cause of the grief of Jesus, spoken of in Mark xi, 35.

As to the first question, it is answered in the verse following next after the one mentioned. The account given in the Old Testament about Jonah's being three days and nights in the "great fish prepared" for the purpose, is referred to as a sign, prefiguring the three days and nights' interment of the body of the Saviour after His crucifixion. Read both verses together, and there will be no need for a query.

The second question contains a mistake. There is no "Mark xi, 35," our correspondent doubtless means Luke xi, 35. Questions should always be accurate as to dates and figures and quotations. "Jesus wept." What for? The context shows. It was at the tomb of Lazarus. When Jesus saw Martha and Mary, whom He loved, mourning over the death of their brother Lazarus, and the Jews weeping around, He wept in sympathy for their grief. But He also did what He could for their relief. He exercised the power He had received from His Father, and Lazarus was brought forth alive from the tomb. It is all clear when the whole account is read.

This idea of taking an isolated text, and harping upon it, comes from the custom adopted by preachers in most if not all of the religious sects in Christendom. Every subject treated upon, and every incident related in the Scriptures should be read in its entirety, and then there will be few reasons for debate as to its meaning.

There are two good lessons in the story about Lazarus for people of the present day. One is that it is not wrong to feel and show sympathy for the sorrowing, to weep with those that weep, if it is not carried to excess, and the other is to extend help to those in distress as far as we have power to exercise it. To aid as well as sympathize. To relieve as well as pity. That is Christlike and we should "follow in His steps."

By another correspondent we are asked a curious question. It is whether a person who earned money in 1900, but did not get his pay until some time in 1901, and then gave the tenth of it to his Bishop, is to be counted a tithing payer, or whether the money is to be credited as a donation. The inquiry is said to be founded on actual circumstances.

The answer is, tithing is always tithing, no matter when it is paid, and is to be credited as tithing. Of course if not paid till January 1st or later in 1901, it cannot be credited for 1900. But if the member had no income to tithing in 1900, or if he paid the tenth of what he did receive, and in 1901 tithed what he obtained and should have had in 1900, he should be classed as a tithing payer, most certainly.

"Non-tithing" in the Church, are understood to be persons who receive something to tithing and do not tithing it. If they have no income, they have no tithing due and should not be listed under the head of non-tithing. It would be a splendid thing if people would use their own thinking powers, look at both sides of a question and be guided by that generally good criterion—common sense.

## THREATENED CONSEQUENCES.

The bill that has passed both Houses of the Legislature, expressing the will of ninety per cent of the people of Utah, will not reach the Governor until Monday at the earliest. Under the Constitution he will have five days in which to consider it, exclusive of the day on which he receives it. If a Sunday intervened, that day would also be excepted. If he retains the bill beyond that period without signing it, the measure will become a law without the gubernatorial signature. If he returns it with his veto, it will take a two-thirds vote of each House to pass it over the veto. We mention these provisions to answer many inquiries.

Probably no subject on which legislation in this State has been demanded, has received so much general attention and so extensive popular support, as the McMillan bill to prevent the imposition of a rule, to deprive unvaccinated but healthy children from the schools in this State. And perhaps no measure has been more misrepresented, both as to its provisions and effects, by its opponents, than this needed legislation.

Notwithstanding all that has been said in order to defeat it, every person who can understand plain English can

see, on reading it, that it does not take away any of the powers conferred by law upon our health boards. Nor does it prevent the operation of quarantine and sanitary regulations, however stringent, for the check and suppression of epidemics. We have replied to some of the salient objections offered against it. Really there was nothing in them when compared with the actual purport of the bill.

One point raised we did not notice, because it seemed too puerile for reply, but it is still urged. It is this: "If the bill becomes a law, quarantine against Utah may be declared by other States, and thus no one would be able to leave the State for any purpose." Is it possible that any intelligent person really entertains such a notion seriously? If so it must be from a lack of understanding both of the measure and of the situation.

The schools are already thrown open. The vaccination rule is not enforced. Healthy children who have not been exposed to a contagious disease are freely attending. They will probably do so, even if the bill does not become a law. True, steps have been taken, in the face of the action of the Legislature, to prosecute the President of the Latter-day Saints' college, for admitting pupils against whom nothing can be objected except that they have not been vaccinated. Few, if any, believe a conviction can be had which will stand the test of judicial review. For every point which in a civil suit was admitted for argument's sake will be contested. This will probably take a long time. Meanwhile the schools will go on unless suppressed by very unlikely action of the courts.

But whatever may be the final result, does any sane person claim that whether our children are allowed to go to school or not, the health conditions of the whole State will be such as to cause it to be quarantined? Why should it be? Do school children travel into other parts of the country? Is Wyoming or Idaho, or Arizona, or Colorado in any danger from healthy school children in Utah? The schools here themselves are not in danger except from the attendance of the diseased, and they are barred out, anyhow. The bill applies solely and entirely to children attending school. And it does not prevent their being vaccinated. It only stops the force sought to be applied to them alone.

If there is any danger to surrounding regions, it can only be from persons who travel, and this bill does not affect them. There is no law, or any pretence of law, to compel adults or any children but those attending school to be vaccinated. There is a law to prevent persons having a contagious disease, of any kind, traveling from place to place, and to remove infected persons and goods from cars and other conveyances. That law is not touched by this bill. If the health laws of the State were enforced by the health officers, who have centered their efforts on one bit of force resented by the public, there would be no such trouble as that which has been raised.

The pretext put forth to excuse opposition to the McMillan bill, if looked at in the light of reason and of the facts, will be seen to have not even the shadow of foundation. It is in line with other insubstantial pretences. Keep in mind the real provisions of the bill; think on the facts that no ill results came from the opening of the schools a year ago; that they are already open again, and that most of the alleged cases of smallpox in the State are of persons above school age, and then contemplate the folly of exercising force upon the class from whom there is the least danger, and letting all the others go scot free.

In most parts of the State there is no smallpox. In others there are some mild cases, unlike the genuine malady. There are probably a few real smallpox patients. But that as it may, the people where health prevails are incensed at orders to close their schools against children carrying no contagion, and they demand the right to conduct their educational affairs, free from the force sought to be foisted upon them. And where contagious disorders exist, the people are willing to submit to every lawful quarantine regulation. But they resent the exclusion of healthy children from the schools, while all other public assemblies are unrestricted. This is not a question of the value of vaccination. It is a matter of personal liberty. No one argues that the public welfare is not above individual freedom. But there are limits to official authority. Every child should be excluded from school if diseased. Every child and adult should be quarantined if liable to spread contagion. That is altogether different to shutting out healthy children from educational rights. Let common sense prevail, and let the voice of the people rule or else proclaim an autocracy.

## CHRISTIAN UNITY.

The Presbyterian Banner of Pittsburgh, regretfully observes that "the church"—meaning the religious denominations of the world—is not yet "wholly Christian in unity." It is in a divided condition, "all of its branches being more or less antagonistic," and this, the Banner admits, is one of its most conspicuous features as seen in the world. This is eminently true. And from this admission there is but one step to the acknowledgement of the truth of the revelation given to the youthful Prophet Joseph on the existing churches. For if they are not "wholly Christian," they are not "Christian" at all. As between true Christianity and the world there is no compromise. Either—or, is one of the fundamental principles of the kingdom of God. What is not wholly true is error, and what is not wholly Christian is a deviation from the Gospel of the Nazarene.

It cannot be too emphatically stated that the present spirit of disunion is an effect of the apostasy. The various denominations of Methodists, though so nearly akin in doctrine, show no sign of union in effort. Nor do the various divisions of Presbyterians, Baptists and "Disciples" fight as hard against one another as they do against sin, and even Universalists and Unitarians manifest but little disposition to

unite. The spirit of sectarianism has supplanted the spirit of unity, which the Saviour said should be a permanent characteristic of His true followers.

No; is this all. Sects are multiplying as fast as ever. We have now two Salvation armies and some other organizations with military names. We have two or more divisions of Christian Scientists. We have Dowieites and Koreshians. And to these new phenomena must be added the old ones introduced under the name of Theosophy, or Buddhism, devil worship, and what not. No wonder, if a business man like the late "Phil" Armour, in viewing this confusion, felt called upon to rebuke a certain clergyman. As told by Dr. Gunsaulus in the Review of Reviews, the millionaire was out traveling, and stopped at a little cross-road place, where he observed that on each of the four corners at the crossing of the two principal streets stood a Protestant church representative of its denomination. An over-talkative brother, who proved to be one of the half-starved pastors in the straggling village, presented himself and said: "I am proud to grasp the hand of a man who cannot be cornered." Mr. Armour replied: "I don't think corn in wheat and pork are in it with the way you four fellows are trying to four-corner religion in this town. How much is the debt on these churches all told? You say a thousand dollars would free them? Well, I will give that much if three of you fellows will resign and these churches will unite." The money was never applied for, and Mr. Armour afterwards said: "I suppose they couldn't unite on baptism. I told the folks at the mission, when they wanted to know what denomination we would choose for the work down there, that I wanted the religion of the place to be un denominational, but it must be 16 ounces to the pound, all wool, and a yard wide; and I don't care whether the converts are baptized in a soup bowl, a dishpan, or the Chicago river."

What other impression can the spectacle of denominational quarrels and quibbles produce on the practical mind? Contempt for religion is a natural result.

But the most practical question in this connection is: How can unity be established and preserved? Our religious friends tell us that there must be and is a spiritual union, but this is merely a sedative to a troubled conscience. In the universe there is unity, because the worlds revolve around common centers, being sustained from common fountains of light and heat. In the family there is unity, in the degree that the different members obey one head. A country is united, as long as the citizens sustain a common government and order their lives in accordance with common laws. In an army there is unity, as long as the various divisions operate in accordance with a common plan, each carrying out its part thereof and obeying its own commanders, who are all subject to the supreme authority.

It is not different in the Church. When all its members and branches acknowledge Christ as the head, His word as the supreme law, and His servants as His authorized representatives, there will be unity. This Christendom does not do. There are as many leaders as there are sects, and as many private interpretations of the word of God. What would be the fate of an army in the field, should each soldier follow his own self-elected leader, and each officer construe the command of the superior in his own way? What would become of the universe itself, should each planet and satellite break loose from the general system and pursue its own course through space?

Christ fervently prayed, before ascending the cross, that His followers may be one, as He is one with the Father, and that prayer will be heard, when those who profess to believe in Him, will humbly bow before Him and accept His authority, whether represented by His word or His holy Priesthood. There can be no other way to Christian unity.

## MOODY MEMORIAL.

The "News" has been asked to bring to the notice of its readers the fact that the friends of the late evangelist, D. L. Moody, have set apart Sunday, February 10th, as a memorial day, the idea being to gather money among his friends throughout the country and form an endowment fund with which to perpetuate and care for the schools which he established. These consist of the Northfield Seminary and Training School for young women; the Mt. Hermon school for young men; the Chicago Bible institute, and the Northfield Institute. They are all intended to educate men and women for a work similar to that in which Mr. Moody was engaged. The treasurer of the fund is Mr. D. W. McWilliams, Fourth Ave., New York, and in the circular that has been received, contributions are solicited.

Our Church freely opened its large Tabernacle to Mr. Moody, when he desired to address the people of this city, and the "News" does not refuse to comply with a courteous request to give publicity to philanthropic efforts, particularly of an educational nature. It is in perfect harmony with the Gospel, as we understand it, to recognize all that is true, benevolent and virtuous, no matter where found. Toleration and a charitable disposition toward all are Christian virtues. "Mormon" missionaries do not always meet the kind, courteous treatment, the representatives of other religious interests are accorded in Utah. Very often churches and school houses are closed to Elders, whose efforts are misrepresented and ridiculed in a hostile press.

Mr. Moody was a unique character in the denominational world. He represented the old school of puritanism, to which, however, he imparted the peculiar color of his own individuality. His desire was, we believe, through educational institutions, to perpetuate the work he commenced. But that is beyond human power. Great men can be imitated, but imitations are not diamonds. Chromes are not the paintings of masters. The Almighty does not work through imitations. His works are all genuine. And when He has a special mission to mankind, He selects

His own instruments prepared for that mission, perchance before the foundations of the world were laid.

Why doesn't the legislature pleasure committee arrange for a candy pull?

England has her miles of warships but America has her Miles of Lieutenant Generals.

Senator Platt of New York is opposed to national irrigation. He probably wouldn't be if he lived in the arid west.

The selection of the Federal building site having been determined finally what the people now want is a sight of the Federal building.

The State has furnished the legislators with fountain pens. Presumably they will dip them alternately in the fountain of youth and the fountain of knowledge.

Mrs. Nation calls the joint-keepers of Kansas "hell-bound sinners." All of which goes to show that the lady has as great command of the English language as she has of the American hatchet.

Today all America pays tribute to the virtues of England's great dead queen, yet to her ancestor they refused to pay the least tribute, went into rebellion because of the refusal and achieved independence in consequence.

There are said to be rocks ahead for the new Australian commonwealth. But the country that could invent the Australian ballot system and devise the chute plan for starting horses need not tremble at the cry, "Rocks ahead."

It is bad news that comes from Manila today. Lieut. Hicken and a detachment of thirty men of the Thirty-fourth infantry surprised while crossing a river in Cebu, with the result that five Americans were killed, four wounded and two missing, shows that all is not peace in the Pacific isles. May no such news come again.

The government has sent Prof. Nevy of the University of Michigan to California to investigate the possibilities of bubonic plague there. If properly cultivated the possibilities of bubonic plague are immense for California can produce anything and on a larger scale and of a superior quality to that produced elsewhere.

The February number of the Improvement Era, an extended notice of which has appeared previously in the "News," is now out. It is a most excellent publication. Among the contributors to the current number are E. H. Anderson, George Reynolds, Seymour B. Young, Nephi Anderson, and Dr. John A. Widtsoe.

A Manila telegram says that the reports of the spread of Protestantism in the Philippines are greatly exaggerated. This is most likely to be so. The Philippines have been Catholic and nothing but Catholic for three hundred years. There has been a revolt against the domination of the friars, but that is not against the church by any means. Protestantism makes small progress in genuinely Catholic countries, and the Philippines are genuinely Catholic.

It is quite likely that there is more politics than treason in the charges made against Delegate Wilcox of Hawaii. He may have been indiscreet in his talk when running for office and talking for votes, most men are, but to hale these indiscretions into the halls of Congress seems somewhat overzealous. The alleged letters to Losada cannot be said to breathe any ardent attachment to America. On its face the whole thing looks like a post election squabble.

Russia is said to be against demanding the decapitation of Prince Tuan. This is a good sign that the other powers that heretofore have been insisting upon the infliction of the heaviest penalties upon the leaders of the Boxer movement are inclined to mollify their demands. The atrocities committed by some of the punitive expeditions, according to reliable authority, have been quite equal to anything the Chinese themselves have been guilty of. It may be that the fact of these allied atrocities is having something to do in the change of front on the question of punishment. Some of the demands have been something more than an eye for an eye, a tooth for a tooth.

## ON RELIGIOUS TOPICS.

New York Examiner.  
A vast amount of the preaching of today—as indeed, has been the case in the past—is more or less valueless, because it is mere speculation or bare assertion. It does not feed the flock; it lacks the elements of spiritual nutrition. Thinking men tire of preaching that does not touch vital things; and who shall blame them? We venture to say that the problem of the non-attendance of men upon public worship is more likely to be solved by opening to them the Scriptures—now largely a sealed book to the average layman—than by any other means that the ingenuity of man can devise. At any rate, is it not worth a thorough trial?

The Boston Watchman.  
In recent years many Protestant congregations have resorted to various devices, to make what is called the second service on Sunday attractive. Sensational topics are often advertised as the subject of the sermon. Stereotyped lectures had quite a vogue in some parts of the country, what is called "a service of song" is still popular, and some churches on Sunday evenings give oratorios and the more elaborate musical compositions, which occupy the entire service. In this connection, we mention these devices to make "the second service" attractive, not to approve or condemn them, though we have decided opinions in regard to some of them, but to call attention to the fact that occasionally a service devoted to the reading of the Scriptures might be exceedingly profitable. The public reading of such a story as that of Saul, or Gideon, or Joseph, or the books of Amos or Hosea, if condensed within appropriate limits, might be made exceedingly interesting and profitable. The reading, of course, might be interspersed with brief comments to elucidate the text.

Westminster Gazette.  
The Roman Catholic Register, which has now reached the sixty-fourth year of its publication, gives information relating to the different Catholic dioceses of England, Wales and Scotland. The number of Catholic archbishops and bishops in England and Wales is 13; the number of priests 2,837, and the number of churches, chapels and stations 1,536. These returns show an increase of last year of 1 bishop, 25 priests, and 7 churches. In Scotland the number of archbishops and bishops is 6; clergy, 481, and churches, 250. The Catholic

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population of Great Britain is estimated as follows: England and Wales, 1,600,000; Scotland, 355,000. The donations and subscriptions during the last eight months to the new Catholic cathedral of Westminster amount to upwards of £23,000. The structure is externally almost complete.

St. James Gazette.

Lord Salisbury once spoke of the bishop of London as the busiest man in the world, but, in spite of this, Dr. Creighton found time to enjoy a quiet hour now and then with children. Nobody could be fonder of children than he; and he had a budget of stories of little ones and their ways. One of them, which he was telling just before his illness, is of a little girl who was looking out of the window in a gale. "Mother," she asked, "did God make all the trees?" "Yes, of course he did," the mother assured her. "Humph!" said the little girl, "they are soon coming to pieces again." At one of the last meetings Dr. Creighton attended before he was confined to the house, he was an impatient listener to a long-winded speaker. "Do you know that speaker?" he asked of a friend beside him. "No," was the answer. "I do," said the bishop. "He speaks under many aliases, but his name is Thomas Rot."

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